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MEMORIAL SERMON:

AND

Membership of the Presbyterian Church,

IN

ANTRIM, N. H.

W. R. Cochrane

BOSTON:
NOYES, SNOW & COMPANY.
1877.

Press of the Publishers:
Worcester, Mass.

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BRIEF SKETCH OF THE CHURCH.

THE Presbyterian Church in Antrim was organized Aug. 2, 1788. The old record calls it the "Church of Christ in Antrim." Rev. William Morrison came here by direction of the Presbytery of Londonderry—organized the church, and ordained James Aiken, Isaac Cochran, and Jonathan Nesmith as "Ruling Elders and Deacons."

The first record is thus: "At a meeting of the session, August 2, 1788, voted, that Isaac Cochran be Clerk of the Session." On the following day, August 3, Mr. Morrison presided and members seem to have been received by the Session in the usual way. The Session seem to have been chosen August 2, by "voice of the *congregation;*" and were ordained the same day. The original members of the church were 72, and their names will appear in the subjoined catalogue. Every year subsequently new members were received, though they had no minister. Mr. Morrison came here

every year, baptized children, received members and preached to this church — over which he exercised a loving, fatherly care, and unto which he was greatly endeared. The people flocked together with great zeal to hear the word from his lips. He held "protracted meetings" and they were of great interest. This noble man died March 9, 1818. "Come, come, Lord Jesus!" were his last words.

The first minister of this church was Rev. Walter Little, son of Thomas and Susanna (Wallace) Little, of Peterborough, and uncle of Deacon William Little, who recently died at the Branch. He was born 1766; graduated, Dartmouth College, 1796; settled here, 1800; left, 1804; died in Maryland, 1815.

The next minister was Rev. John M. Whiton, D. D., son of Dr. Israel Whiton; born in Winchester, Mass., August 1, 1785; graduated, Yale College, 1805; came here, 1807; was pastor forty-five years; settled, age of twenty-three; died in Bennington, September 27, 1856. Dr. Whiton was a man universally loved — as pure and good as this world affords.

The next minister was Rev. John H. Bates, born in Colchester, Vt., 1814; graduated at University of Vermont, 1840; came here, 1853; resigned, July 1, 1866; died, Charleston, S. C., May

10, 1870. Mr. Bates was a man of more than ordinary scholarship and ability, and did much for the church.

The next pastor was the present one, Rev. W. R. Cochrane, born in New Boston, 1835; graduated, Dartmouth College, 1859; was tutor there, 1861; came here November, 1867; began service January 1, 1868.

No one of these ever had any other pastorate.

These pastoral changes may be brought under one view thus:

Rev. Walter Little.

Born, 1766; graduated, Dartmouth College, 1796; ordained September 3, 1800; resigned Sept. 4, 1804; died, 1815.

Rev. John M. Whiton, D. D.

Born August 1, 1785; graduated, Yale, 1805; ordained September 28, 1808; resigned January 1, 1853; died September 27, 1856.

Rev. John H. Bates.

Born, 1824; graduated, Vermont University, 1840; ordained, March 16, 1853; resigned, July 1, 1866; died, May 10, 1870.

Rev. W. R. Cochrane.

Born, 1835; graduated, Dartmouth College, 1859; began service, January 1, 1868; ordained, March 18, 1869.

HISTORICAL SERMON

DELIVERED IN THE

PRESBYTERIAN CHURCH,

ANTRIM, N. H.

NOV. 5, 1876.

BY REV. W. R. COCHRANE, PASTOR

HISTORICAL SERMON.

DUET. 6 : 6–7.

"And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

This text, taken in connection with the rest of the chapter in which it stands, indicates God's wish that we remember his commands and his mercies together. He would have what he wants us to do, pressed home by some tender recollection of what he has done for us. He wants a place in our hearts. We think of our human wishes to be remembered, when we see the Lord so many times and in so many ways urging us to keep familiar with what he bas done; and we feel softened and reverent as our thought follows this line of appeal to human gratitude, till we hear him saying last of all: "This do in remembrance of me!"

I have been touched with the tenderness, the spirit of solicitude and beseechment, which runs through these divine instructions given of old: "Beware, lest thou forget the Lord." "When thy

son asketh thee in time to come saying, what mean the testimonies, and statutes and judgments? *

* Then shalt thou say unto thy son, We were Pharoah's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand."

And since the Lord is the same in his wishes and in his compassions in every age, it becomes us to take tenderly into consideration those words of his before us today, and to learn, (1.) The duty of a familiar knowledge of God's dealings with our fathers. We may get a practical view of duty from men's conduct and God's treatment of them. We see how he uses those who are trying to do his will. We get proofs that seem real and visible and near to us. If you should go over the field of battle at its close, and see the torn ground, the scarred trees, the broken weapons, the dead horses, the fallen men, with every look of pain and hate, the wounded ones, mangled, moaning and dying in their blood, you would get a more just idea of the awful strife than by reading every thing that could be written about it. So in being familiar with what God has done to *us* and *our* kin, and *our* fathers; we get, as it were, a close, direct look at his discipline. The whole conflict stands before us. We don't take it second-hand. It is not a matter of theory. It is not something that language has dressed up. It is not away off beyond

our ken. But as it touches *our* inheritances, and has to do with those *we* love, and those whose memories *we* have been taught to revere, it brings the hand of God before our eyes and shows us an experiment of his will. Again, we must remember that Providence is one part of God's revelation. We have no more right to shut up the Book of his Works than we have to shut up the Book of his Words. Many a time one of these becomes the interpreter of the other. Oft with profound reverence we have read in what God has done the explanation of what he has said. Strange fulfillments have taken the mystery out of strange prophecies. The poor heathen get their only ideas of God from the wonderful and solemn things they see him do. It is ours to read the books of Providence and grace alongside, and when we see how in them both the Lord reaches *our* families and *our* church and *our* land, it seems to bring him near, as one weaving silently about us the pre-announced fabric of human events.

And then, a familiar knowledge of God's dealings with our fathers will lead us to *love* him more. It is a good thing for us to study the faithfulness of the Lord. "No word he hath spoken was ever yet broken." The more we get familiar with the Master's care, the likelier we shall grow enamoured of his divine compassion. His dealings with our

fathers are calculated to inspire our love. We feel as though we wanted to trust him ourselves. We see the river of his mercy flowing down wider and wider to us. It comes to be a joy to us, to know that God wants to be loved; and, out of hearts grown thankful by the study of his goodness, we realize the tenderness and wisdom with which he speaks in our text: "These words which I commanded thee this day, shall be *in thine heart.*"

(2). The text commands us to teach our children about the Love and Providence of God. Our Lord wants *us* to transmit from age to age the knowledge of his love. In old times he appeared visibly to men, he sent his angels, he inspired the prophets, he came himself as the great teacher of men, and last of all sent down the Holy Ghost upon the Apostles to finish the revelation from heaven. But now he does not plan to make this revelation over and over and over, at such pains, but to have it *handed down* from one generation to another. And how can this be done effectually unless we teach our children about God. The lessons of home last longest. The instructions at a mother's knee never fade from the mind. And God wants these first — these abiding impressions to contain the truth about him. "Thou shalt teach them *diligently* to thy children." This must

be our highest purpose for our little ones. By your lives before them, by explaining to them, by leading them to the house of God, by inculcating a becoming reverence for the Saviour, by making them feel that we care more for their standing with God than with men, by acknowledging his mercies, by telling in their young ears the story of a Saviour's love, we are to keep these things fresh and uppermost in our children's minds. Parents must preach Jesus at home. So long as our children are *sinful*, we must teach them of a Saviour from sin. So long as *God* is our *Sovereign*, we must impress his laws at the fireside. So long as he is a Being of Infinite Mercy, we must "abundantly utter the memory of his great goodness" in the ears of those we love.

(3). God requires that we make his mercies in the past a subject of frequent conversation. "Thou shalt *talk* of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." When the war was raging at the South, and disease and battle were doing their deadliest work, men talked it over wherever they met. It was a matter of conversation in every family ; tremendous issues were at stake. Safety, property, home, loved ones, life itself imperiled, who could help speaking of what concerned us all so much? You can tell the en-

grossing interest of a people by what they talk about. If, then, we be God's people, must we not speak often of divine things? Will not the matters of the heavenly kingdom be on our minds? Is it not strange that Christians talk with each other so little about the prospects of the soul? If we truly appreciate the mercies by which *we* and our fathers have been preserved,—if we *realize* what God is doing for us every day, how can we help speaking of it one to another? Why should not our Lord wish to be spoken of by us, while we are enjoying the gifts of his hand? How can any people *maintain* a loving reverence for God, if, in their daily intercourse they make no mention of his care and his love? And how can we expect much of God if at the fireside or on the street we are afraid to speak of his holy will; and hav'n't gratitude enough to allude to his goodness in conversation! "Then they that feared the Lord *spake* often one to another; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

(4). That which in particular at the present time we are to be familiar with — which we are to teach our children — and which we are to talk of

by the way, is the goodness of God to this people during the last hundred years.

In 1776 there were no roads in town. People traveled by footpaths and marked trees. The only bridge anywhere in town was the "Great Bridge," as it was called for many years, (now the Baldwin bridge), begun a hundred years ago this fall, and not finished for several seasons, though a very humble affair. There was no village, no store, no post-office, no meeting-house; people were few and scattered and poor, lived in log houses, and only their little clearings far apart dotted the boundless forests. Philip Riley (or Raleigh) was living with a large family where Reed P. Whittemore now lives: Deacon James Aiken, with six children and a hired man, lived in his "new log house" on the spot now occupied by Mr. Peaslee; William Smith lived in the field some thirty rods south of Thomas Poor's; John Gordon lived where Oliver Sweet now lives; Maurice Lynch lived on William Stacy's hill; Randall Alexander occupied the spot now Arthur Miller's; "Captain John Duncan" lived on the very spot where now his great-grandson, John Moor Duncan still holds the manor — this last being the only descendant in town of the families of 1776 that retains either the name or the place as then held; the widow of James Dickey, with three

children, lived where the large brick house stands over east; Deacon Joseph Boyd was on the Goodell farm; James Duncan occupied the Saltmarsh place; the eccentric Scotchman, Daniel McFarland, lived where N. W. C. Jameson now lives: John Warren lived at or near the spot now Samuel Sawyer's; James Moore, the miller, owned all the branch south of the river, and lived in a log cabin just back of Sylvester Preston's; Robert Burns lived on the "High Range," his nearest neighbor being at the branch; Thomas Stuart lived on the farm now John G. Flint's; John McClary, the weaver, was living where James Tuttle now lives; James McAllister had his log house a few rods north of the home now Miles Tuttle's; Richard McAllister lived on the north-east slope of Meeting House Hill; Alexander Jameson was on the place now the residence of Gilman H. Cleaves; Matthew Templeton was on the Deacon Cochran farm; and Thomas Nichols, then a mere boy, had begun alone on the Deacon Shattuck place to clear the ground for his future home. These were all the people in town one hundred years ago. These twenty scattered families, with a few lads that worked for them, and the boy Thomas Nichols who had begun for himself, about one hundred persons, constituted the body whose religious history we are to trace to-day.

For many years there was no religious meeting of any kind in town. Probably there was not even a prayer-meeting for thirty years after Riley began in 1744. The first sermon in Antrim was preached September, 1775, in Deacon Aiken's barn, which stood about half way between the old Aiken house and the barn now Mr. Gove's. Maybe some future generation will erect a monument there, marking it as holy ground. What an audience it was. A picture of that scene and company would be worth a fortune now. The speaker, Rev. William Davidson of Londonderry, was a grey old divine, a dull and sleepy preacher, but an affectionate and holy man. He was personally acquainted with those to whom he was speaking, for they were the children that had grown up about him in his long ministry at home. The rough-clad settlers, — the hardy wives in their homespun, ribbonless as Eve was in Eden — and bare-footed children, made up the group. Seated on rough planks and bits of logs, or leaning against the hay-mow, listening hushed and reverent to the words of life,— fitly they worshipped him who was born in a manger "where the horned oxen fed."

In the two next years, 1776 and 1777, nothing was paid for preaching, so far as we can learn, but two or three times each summer they met to listen to some neighboring minister that came among

them; yet in these and preceding years they were not negligent religious things. They taught their children at home. The Bible and the Catechism were the chief literature in every house. They kept the Sabbath with great reverence. Nobody could even walk the rough paths of the forest without being liable to be called in question for breaking the day of God. Having no trash to read, or for their children to read, they studied over and over the Holy Book, and came to hold its great doctrines rigidly and intelligently. Yet they longed for a stated preaching of the word, and at their *first* March meeting, 1778, voted thirty-two dollars for that purpose, and in July of the same year voted one hundred dollars more. This, considering their feebleness and their poverty, was a very generous outlay. It would be about like nine thousand a year for Antrim now.

From this time till 1800—twenty-two years—they had no settled minister, but such supplies for a part of each year as they could get here and there; yet it seems that when they had no minister they went on with the service without him, inasmuch as the town voted, 1782, that Daniel Nichols, a smart young man on the place where George Turner lives, should "read the Psalm on Sabbath days, and all other days when public service is attended." In 1780, eight years before there was any church

organization, and five years before there was any church building, the *town* voted a call to Rev. James Miltimore, which he declined, though he preached here part of each summer for five years. Services were held in the settlers' houses, in barns and in the open air. In spring of 1785, the town voted that public worship for that year should be at Daniel Miltimore's — now Mr. Whiteley's; and there it was that, when the little dwelling was crowded full, the flooring gave way, and dropped them, furniture, minister and all, into the cellar! For some years previous to this they agitated the question of building a meeting house; and in 1784, they chose Daniel Nichols, James Dinsmore and Samuel Dinsmore a "committee to estimate the timber; voted to build forty by fifty feet; afterwards empowered the same committee to "Let the Building," and on the 28th of June, 1785, the frame was raised, and the house was completed near the close of 1792, it taking nearly *eight years* to struggle through it. Blessed old building! What hands have lifted at its massive timbers! What memories are sealed in its silent walls! May it be sacred for generations to come!

At the March meeting, 1788, the *town* chose Isaac Cochran and John Duncan a committee to go to Presbytary and ask them to organize a church here. The town record gives only the

first of these names; but the church record gives both, and it seems pretty certain that both went. On their petition, Rev. William Morrison, of Londonderry, was sent here, and he organized this church August 2, 1788. The number of original members was seventy-two. The sacrament of the Lord's Supper was first administered in Antrim, August 24, 1788; and then, and for upwards of a generation afterwards, the preceding Thursday and Friday were kept as Fast days—more carefully than we keep the Sabbath now; and Saturday afternoon and all day Sunday, and Monday forenoon, were given to public religious services.

As these things were planned for ahead, and then came but once a year, it was so arranged that neighboring ministers for a long distance, came in to help, thus constituting a protracted meeting in connection with the communion, and often resulting in precious revivals. Year by year some were added to the church; forty-eight having been received from 1788 to 1800, so they must have had nearly one hundred members when their first minister came among them at this last date. The early records were said to have been kept on loose papers, and some of these were lost; and what we have up to 1816 seems to be a brief abstract of the whole, put into the best shape possible under the circumstances, and at that date (1816) in the handwriting of Dr. Whiton.

Efforts had been made continually to get a minister; but it was not till September 3, 1800, that this growing flock, pastorless for more than a quarter of a century, rejoiced in a settled teacher in the person of Rev. Walter Little. Under him the church prospered greatly; but he was authoritative and severe in doctrine and manner, far too much to be at peace with the Scotchy elements of his charge; and as the dissatisfaction grew about him — though ministers were settled for life in those days — he suddenly left at the end of four years, in which time sixty-nine were added to the church, and the wealth and population of the town greatly increased. The next year, 1805, the town voted a call to Thomas Cochran, of New Boston, which he declined. In 1806 they voted a call to Wm. Ritchie, of Peterboro', which he declined; and in 1807 they voted a call to John M. Whiton, which he declined; and by this time they must have felt a little discouraged in the matter of hunting up a minister. But the next spring the town renewed the call to Mr. Whiton, offering a salary of $450.00 — the same being counted large in those days. In addition, they voted $500.00 down, which they called a "settlement," from which twenty-five dollars a year was to be paid back for the time he was deficient, if he left within twenty years; except in case of sickness or death.

With that $500.00 they wanted to help him start, and they wanted to *hold* him.

In consideration of these inducements, and of the earnest desire and great need of the people, Mr. Whiton accepted this second call, and was ordained September 28, 1808. And notwithstanding thirteen men entered on the town record their protest against his settlement — some of them very bitter — some on the ground that the salary was too much for the town to pay, though the population was greater than it is now, and no other church within its bounds; some on the ground that money for preaching ought to be collected "only by subscription;" and some on the ground that Mr. Whiton "held the tenets of Hopkins," —apparently a very thin excuse for those men to make. Notwithstanding all this, Mr. Whiton continued pastor long after every one of these opposers was dead and gone, reaching almost the longest pastorate in the history of the New Hampshire churches. If it be argued from this that a small minority ought to drive the choice of the people away, it should be added that a minister must be prudent, able, charitable and godly, to live opposition down. When Mr. Whiton settled, the church numbered one hundred and twenty-five. For the first seven years of his ministry very little occurred needing special mention here. Presbytery met

for the first regular meeting in Antrim in 1810. About this time many of the first settlers passed away. The terrible scourge of the spotted fever passed over the town. The last war with the British aroused, as never before or since, the passions and fears of New England. These and other causes produced, as of old time, seven years of famine in the church, not enough being added to make good the losses by removal and death. This must have been very discouraging to Mr. Whiton, especially as these first are a minister's most hopeful and sanguine years. But in 1815 the church, by vote, established a stated week-day prayer meeting. It seems in those days to have been called usually a "conference" meeting. So far as the record goes, this was the first thing of the kind in town; and this looking to God for help was answered at once. A deep, religious interest, as inspired from on high, silently and slowly crept over the town; and, like the years of plenty after the years of famine, it lasted seven years, till 1823; in which time more than a hundred united with this church. We conclude that for many years, before and after this date, candidates for church membership were examined before the Session, and not before the whole church, since they were required to "give in their names" and pass examination, from time to time, several weeks previous to the Preparatory Lecture.

Then came the period of discussion about building a new meeting house. Feeling ran strong; selfishness argued and threatened; town meetings were called and re-called in vain; and the best men doubted as to what it was wisest to do. The road from Mrs. Joy's to Luther Campbell's, called the Branch Road, having been built in 1821, and having taken all the travel from the old road over the hill, it was hard in summer, and next to impossible in winter, to get up to the old church — and something must be done. Yet some did n't want a new house; some cried out against the expense of building; some wanted to move the old one; some wanted to build in one place and some in another.

But after two years of excited talk, reference to committees, and so on, the great majority fixed on the spot now occupied, and decided to build at once. They chose as building committee Captain John Worthley, Thomas McCoy, Samuel Cummings, James Wallace, Jr., and Isaac Baldwin; and in the fall of 1825 they began the foundation, quite a company assembling, and Mr. Whiton making a speech at the laying of the corner stone. In the following winter a row of shantees stood from Mr. Herrick's eastward along the road nearly to the old Jonas Parker house (opposite town house); and quite a company of men worked in

them through the cold weather getting out finish. Every board was planed by hand; apprentices ran splitting saws all winter, late and early, and planed spruce boards every week-day evening till nine o'clock. The following June the building was raised; and when they come to put up the steeple, they drew up the two long front timbers to a perpendicular position by means of ropes, and fastened them there by ropes; and then the other two long timbers lay upon the roof, and two young men, Ira Cochran and William S. Foster, clung to the top ends and were swung up with the timbers to enter the braces at the top and join them, and then slide down a rope outside to the ground. Being promptly completed, this house was dedicated to God fifty years ago this month (Wednesday, Nov. 15, 1826), and on that occasion Mr. Whiton preached to a large assembly on the text: "This is none other but the house of God and this is the gate of heaven." (Gen. 28: 17). And doubtless, this text has been found true by many souls. More than 5,000 sermons have been preached here. Nearly 300 funerals have been held in this house. Through many changes the truth has been ably and lovingly spoken; here many have been comforted, many saved, and that sermon of Dr. Whiton was a fit prophecy of the coming years!

The marshals on the day of dedication were Capt. Robert Duncan, Capt. Sutheric Weston and Capt. Thomas D. Nesmith.

The choir was led on that occasion by Captain William Gregg. The only musical instrument was a bass viol, played by William S. Foster. The principal singers on the several parts were as follows, with many others to fill up:

TENOR:

Giles Newton, Charles Gates, Joel Wilkins.

TREBLE:

Abbie Pratt, Sarah Gregg.

ALTO:

Roxey Cram, Abigail Cram.

BASS:

Josiah Duncan, Rodney Sawyer, John S. Parmenter.

The first piece ever sung in this church was the anthem: "I was glad when they said unto me, Let us go into the house of the Lord, etc., — (Ps. 122.)

The first Sabbath of the following December they met for the last service in the old house on the hill. It was cold and desolate — nature's mournfulest hour — but the company was large, and Mr. Whiton preached an able sermon, (which ought to be preserved), from John 4: 20, "Our fathers worshipped in this mountain," closing with the words of Jesus at the supper: "Arise, let us go hence." Then they all marched down the hill to this house filling it full, and Mr. Whiton proceeded to preach again from Ps. 132: 8–9, "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy."

Yet with these sounds of gladness there were undertones of disquiet and opposition. Building the new house soured some, some wanted an excuse for not paying anything for religion, many felt heavily the cost of construction, so that the next spring ninety-one citizens entered on the town record their protest against paying any tax for Mr. Whiton's support, This made about one-third of the paying men in town, and things looked dark and uncertain for the future. But at this critical juncture God came to his people's rescue. Hardly had the last protest, backed up by vigorous wrath, got into the record, when a revival began. It came entirely unexpected; it broke out where it

would never have been looked for; softly as the warm breezes of spring it moved over the whole town — it was the most sweeping and wonderful revival Antrim ever saw; nobody questioned that it was the work of God. It silenced opposition, it turned enemies into friends, it united christians, it brought more than one hundred new members to this church, and its good results are visible now, after the lapse of nearly fifty years. This precious revival began in May and was at its height in hay-time, yet, notwithstanding the time given to meetings, they got their hay all right — and good and plenty besides.

After this the church, then numbering two hundred and twenty-five, went peacefully on its way, drawn hard upon each year by death and unusual emigration, till the protracted meetings of 1831— from which 36 were soon added to the church. Some of these before me today, white with years, look back with great interest on those departed scenes.

From 1831 to 1851 we step over twenty years, finding little to be noticed within the intent of the present review. In this time the temperance excitement grew up; some of the older members were accustomed to their drinks every day, some were exceedingly bitter against the "new ideas" which called in question their right to drink what

they pleased. A temperance lecturer publicly called two of our deacons drunkards, and by all these things the church was so stirred up and divided that in 1842 they appointed a committee consisting of Robert Steele, Joel Wilkins, John Wallace, Moody Barker and Amos Parmenter to talk with the members and report what ought to be done. Their report was long-considered, conciliatory, and, in view of all the circumstances, eminently wise and christian-like; was at once adopted by the church, and, among other good things, contained this resolve: "That when persons hereafter may offer themselves for admission * * * they be required to abstain from the use of intoxicating drinks, except as a medicine," which, having never been rescinded, is to this day the standing rule of our church.

On the whole this twenty-year period was one of decline and loss. The average annual addition was less than five, and not much more than half enough to make up the depletion by emigration and death. In this time the diminution of membership must have been more than fifty. But in 1851 a delightful revival came. Mr. Whiton was now coming to feel heavily the burden of years, and lack of strength for his work; and this outpouring of the spirit was a blessed gladdening to his old age. Thirty-five persons were added to

the church; it was greatly cheered and strengthened by those additions; other denominations in town were also blessed; peace and love unusually prevailed; and Mr. Whiton, with characteristic prudence, took this favored time to resign his pastorship, which was done in May, 1852. At the close of his service the church numbered 153. On the last Sabbath of December following, he preached his farewell discourse. It closed a service of forty-five years. Many of the hearers of this last sermon were grand-children of his original flock. A few aged ones present on that occasion, remembered the ordination. He had been with them in all the afflictions they ever knew.

And when the committee of the church arose to address to him some parting words in reply, every one was overcome; tears filled the reader's eyes (Dea. Robert Steel), and his voice was choked and broken. And even the saintly old pastor was captured by his emotions. It was a parting of intense interest and pain. There was something *grand* about it. Seldom in this world can such a scene be witnessed. On that day only *five* were living of the flock to which he came; and on this day only thirty-seven are with us of the great number which he welcomed to the church!

But so well had everything been planned that while one pastor was retiring a successor was on

his way; and in about ten weeks he was heard, called and settled, in the person of Rev. J. H. Bates, a man more than ordinary in learning and power, and commanding everybody's respect, yet less social than Dr. Whiton, and failing to get the peoples' hearts like him.

Under Mr. Bates, for the first eleven years, the additions averaged near *five* a year, not enough to keep the number good.

In 1862 and 1863 there was a very considerable loss. But in the spring of 1864 Mr. Bates, as though conscious of some unusual feeling among the people, appointed a series of meetings. At first they were thinly attended. On about the third evening this house was full; the work was very searching and deep, and from it more than twenty valuable members were added to this church; and some were born to Christ who made connections elsewhere. Here it should be said that yonder organ was obtained in the year 1864 by the influence and energy of Mr. Bates. It was donated to the church by the following absent sons of Antrim: Wyman Flint, John G. Flint, I. P. Wallace, M. W. Stickney, Leander Stickney, Andrew C. Cochran and W. W. Duncan. It should be added also, that in the year 1857 this church was remodeled into its present comely form at large expense, and that Mr. Bates deserved much

credit for the successful and peaceful accomplishment of it.

Hardly had the force of this blessed revival abated, when, July 1, 1866, Mr. Bates offered his resignation, going at once to the desk in Merrimac, thence, soon after, to the South, where he died May 10, 1870.

Then for a year and a half this church lived on the variable provender afforded by candidates. It is said that about *twenty* of these poor fellows came and went. Some of them were very desirable men whom this congregation could not command. In November, 1867, circumstances entirely outside of my calculations led me here for two sabbaths. Then I was hired for a year. I came here Saturdays and boarded over sabbath from house to house. It was a year of deaths and sorrows; often I came mid-week for funerals; these and other causes hastened a personal acquaintance between us; I was called in July, and in the fall declined, feeling unable to do the work; was soon after recalled; and, as a larger salary was offered, and only one sermon a sabbath demanded, leaving all other work optional with me, I timidly accepted the trust. Now as the ninth year of my service draws near its close, perhaps it is not too much for me to say, that God has blessed this union; and I desire with you to give glory to His name.

Probably it may not be amiss, by way of record, to say here that the vestry was erected in 1875. The people turned out and gave their service to prepare the foundation. The *building* was given to the church by the following persons; Hon. William B. Dinsmore, Hon. Daniel M. Christie, Mary Clark, John G. Flint, Esq., M. W. Stickney, Esq., Leander Stickney, Esq., David M. Weston, Esq., Prof. James E. Vose, Gardiner Parmenter, Esq., Hon. George W. Nesmith, Hon. George W. Patterson, Hon. Charles Adams, Jr., W. W. Duncan, Esq., Edward Whiteley, Esq., Hon, G. W. Cochrane, John J. Whittemore, Esq., and Rev. W. R. Cochrane.

Thus, beloved, I have sketched the ontline of our religious history for a hundred years. The full embrace and measure of its experience can be known only to the Infinite mind, and told only in the eternal world. But surely we have reason to bless God for his care; to keep his word in our hearts; to teach our children the sureness of his love; and to talk of all his mercies by the way. He has been true to his promises to the fathers. Through all these years and changes, he has kept this people in peace, and to-day we are stronger in numbers and wealth than ever before, and I trust, not less strong in that personal consecration which is the real index of the power of a church.

1211134

Numerically considered, this whole review might be exhibited thus:

Whole number of original members,	72
Added before they had a pastor,	48
Number received under Mr. Little,	69
In interval, 1804 to 1808,	11
Number received under Mr. Whiton,	427

Mr. Whiton speaks of a few more, and no doubt he is right, but the names can not be found.

Number received under Mr. Bates,	83
In interval, 1866 to 1868,	2
Number to this date (June 6, 1877), under present pastorate,	179
Whole number received from the first,	892
Members when I came that now survive,	96
Membership when I came,	145
Present membership,	253

Finally, as we turn from these figures, and from the great force of educational and moral influence that can not be reckoned by the figures of this world, it becomes us to learn and feel the lesson of life's brevity. In this review we are brought face to face with characters that were prominent here but a little while ago — now their graves are almost forgotten by the living! A long line of

strong men and saintly women have done their work here and departed.

The evidences of stalwart arms and brave hearts in the bygone years, are scattered all over these hills. The bodies of about two thousand are buried in the soil of Antrim. And what are we, that we should much longer tarry? And do we want a better hope to die by than that which lighted those noble fathers and mothers down the valley of death? Do *you* cherish the same hope? Have *you* sought the same Saviour? Our years here are but as a nights' encampment in a journey. We shall soon be gone. Others will speak and listen within these hallowed walls. Others here will march down silently to the valley after us. Soon grey old pilgrims will tell their grandchildren they can just remember you and me. And then soon after, we shall have passed out of all the recollections of earth. God grant that when we shall be forgotten here, we may have place with immortal and happy ones that have passed on the before!

NAMES OF THOSE WHO TOOK SHARES IN BUILDING THE NEW MEETING HOUSE.

1826.

(These shares were at twenty-five dollars each and many took more than one).

James Cochran,
Jonathan Nesmith,
Thomas D. Nesmith,
James Wallace, Jr.,
Amos Parmenter,
John Worthley,
Thomas McCoy,
Samuel Cummings,
Isaac Baldwin,
Nathan Webster,
William Pritchard,
Lancey Weston,
Joel Wilkins,
John M. Whiton,
Thomas Buswell,
Caleb Blanchard,
Silas Dinsmore,
Robert Gregg,
Nathaniel Griffin,
Jeremiah Hills,
Daniel Buswell,
Thomas Carr, Jr.,
Zenas Temple,
John Symonds,
Samuel Tuttle, Jr.,
Lemuel Curtice, Jr.,
Daniel Holt,
Jonathan Temple,
Samuel Fletcher,
Charles Gates,
Israel Burnham,
Robert Reed,
Francis Reed,
Tristram Sawyer,
William Gregg,
Ammie Buck,
David Hills, Jr.,
John Vose,
John Hills,
James Boyd, Jr.,
Samuel Vose,
Thomas Vose,
John Robinson,
Asa Robinson,
Josiah Duncan,
John McNiel,
Robert Duncan,
James Boyd,
Zadoc Dodge,
David Boyd,
Samuel Steele,.
Robert Steele,

Nathan Webster, Jr.,
David McClure,
Alexander Carr,
Jonathan Carr,
Thomas Dunlap,
James Smith,
John Smith, Jr.
William Pratt,
Henry Reed,
David McIlvin,
William Little,
John Hopkins.
Charles Houghton,
John McCoy,
Thomas Jameson,
John Bell,
Robert Carr,
David Hills,
Stevens Paige,
Solomon Rhodes,
Isaac B. Steele,
Benjamin Nichols,
Jeremiah Stickney.

MEMBERSHIP OF THE CHURCH.

1788–1877.

WITH YEAR WHEN RECEIVED.

Names of the original members:
James Aiken, — Deacon, — d. 1817.
Mrs. James Aiken.
John Duncan, — Deacon, — d. 1823.
Mrs. Mary Duncan, — d. 1800.
Isaac Cochran, — Deacon. — d. 1825.
Mrs. Isaac Cochran, — d. 1816.
Jonathan Nesmith, — Deacon — d. 1845.
Mrs. Jonathan Nesmith, — d. 1818.
James Carr, — Deacon, — d. 1834.
Mrs. James Carr, (Anne).
James Nesmith, — Deacon, — d. 1845.
Mrs. James Nesmith, — d. 1812.
Sutherick Weston, — Deacon, d. 1831.
Mrs. Sutheric Weston.
Joseph Boyd, — Deacon — d. 1816.

Mrs. Joseph Boyd.
Daniel Nichols, — Deacon, — d. 1812.
Mrs. Mary Nichols.
John Alexander, — Deacon, — d. 1812.
Mrs. Mary Alexander.
Arthur Nesmith, — Deacon, — d. 1823.
Mrs. Mary Nesmith.
Barachias Holt, — Deacon — d. 1846.
Mrs. Barachias Holt, — d. 1824.
James Hopkins, — d. 1843.
Mrs. Catherine Hopkins, — d. 1820.
James Duncan, — d. 1825.
Mrs. Betsey Duncan, — d. 1818.
Daniel McFarland, — d. 1829.
Mrs. Martha McFarland, — d. 1831.
Samuel Gregg, — d. 1809.
Mrs. Samuel Gregg, — d. 1809.
Robert Burns, — d, 1829.
Rachel Burns, — d. 1817.
Martha Burns.
Alexander Gregg, — d. 1830.
Mrs. Alexander Gregg.
Samuel Dinsmore, — d. 1822.
Mrs. Polly Dinsmore.
Adam Dunlap, — d. 1823.
Mrs. Adam Dunlap, —
Thomas Stuart, — d. 1803.
Mrs. Sarah Stuart, — d. 1817.
James Steel, — d. 1819, aged 95, — professor 70 years.
Mrs. James Steele, —
James Steele, jr., — d. 1825.
Alice Steele, —
Robert McIlvin, d. 1833.
Mrs. Jane McIlvin, —
John McCoy, — d. 1823.
William Smith, — d. 1800.

Mrs. William Smith, —
William Smith, jr., — d. 1813.
Adam Dickey, — d. 1847.
Mrs. Adam Dickey, —
Hugh Jameson, — d. 1795.
Mrs. Hugh Jameson, —d. 1848 — aged 95.
Alexander Jameson —
Mrs. Alexander Jameson, —
Capt. (Samuel) Patten, — d. 1809.
Mrs. Samuel Patten, — d. 1815.
Benjamin Gregg;—
Mrs. Benjamin Gregg, —
John Brown, — d. 1808.
Mrs. John Brown —
Robert Wiley —
Mrs. Robert Wiley —
Robert Mills, (of Deering), d. 1830.
Mrs. Robert Mills —
William Ramsay (of Greenfield).
Mrs. Wm. Ramsay.
Abigail Duncan — d. 1848 — last survivor of original members.

MEMBERS RECEIVED FROM 1788 TO ORDINATION OF MR. LITTLE, SEPT. 4, 1800.

Samuel Downing, (last survivor of revolutionary army. Died Feb. 19, 1867, aged 105 yrs., 2 mos. and 21 days.)
Mrs. Susannah Downing —
Isaac Baldwin, — d. 1821.
Mrs. Isaac Baldwin.
Nancy Aiken.
John Smith, — d. 1825.
Mrs. John Smith —

John Moor, — d. 1808.
Josiah Duncan, — d. 1833.
Mrs. Josiah Duncan, — d. 1808.
Benjamin Knights, — d. 1827.
Mrs. Benjamin Knights.
William Duncan.
Mrs. Esther Duncan, — d. 1833.
David Peabody. — d. 1806.
Mrs. Phoebe Peabody, — d. 1807.
Samuel McAdams.
Mrs. Samuel McAdams.
Samuel Sawyer, — d. 1848.
Mrs. Susannah Sawyer.
David McClure, — d. 1835.
Mrs. David McClure, — d. 1847.
John Campbell, — d. 1843.
Mrs. Barbara Campbell.
Robert Smith.
Boyd Hopkins, — d. 1833.
Mrs. Boyd Hopkins.
Nathan Cleaves, — M. D.
Mrs. Jennett Cleaves.
Mrs. James McAllister.
Thomas Jameson, — d. 1839.
Mrs. Thomas Jameson.
Mrs. Zadoc Reed, — d. 1822.
Thomas Dunlap, d. 1815.
Mrs. Thomas Dunlap.
James Cochran — d. 1851.
Andrew Cochran — d. 1820.
Mrs. Andrew Cochran —
Widow Sarah Allds.
Archibald McAllister.
Mrs. Archibald McAllister — d. 1825.
Hannah Nichols.
Alexander Witherspoon.

Mrs. Alexander Witherspoon.
Martha Favor.
Dr. John Mussey — d. 1831.
Widow Carr — d. 1817.
William Brown — d. 1820.

MEMBERS RECEIVED AFTER ORDINATION OF FIRST PASTOR DOWN TO THE PRESENT TIME.

1800.

William Parker,
Mrs. William Parker,
Jonathan Knights,
Mrs. Jonathan Knights,
Samuel Christie,
Mrs. Zebiah Christie,
Samuel Steele,
Mrs. Nancy Steele,
Robert Steel,
Mrs. Robert Steel,
Rachel Taylor,
Stephen Cartice,
Reuben Boutwell,
Mrs. Reuben Boutwell,
Enoch Holt,
James Aiken,
Mrs. James Aiken,
Samuel Hall,
Alexander Thompson,
Mrs. Alexander Thompson,
Anna Duncan.

1801

William McAdams,
Mrs. William McAdams,
James Boyd,
Mrs. Fanny Boyd,
Molly Duncan,
Mrs. Jacob Tuttle,
Mrs. James Hills,
Nathan Cole,
Mrs. Nathan Cole,
Nabby Middleton,
Joanna Cochrane,
Robert McAllister,
Mrs. Robert McAllister,
Betsey Gibson,
Peggy Stowe,
Samuel Potter,
Mrs. Samuel Potter,
Parker Morse,
Mrs. Jane Morse.

1802.

Isaiah Webster,
Mrs. Isaiah Webster,
Nathan Webster,
Mrs. Nathan Webster,
Abraham Smith,
Jane Smith,
Asahel Cram,
Lida Cram,
Betsey Case,
Mrs. Peggy McAllister,
Mrs. Anna Bodwell,
Ephriam Hall,
Samuel Weeks,
Mrs. Samuel Weeks.

1803.

John Taylor, (Deacon),
Mrs. John Taylor,
Beniah Webster,
Robert Duncan,
Mrs. Robert Duncan.

1804.

John M. Collins,
Mrs. John M. Collins,
Mrs. Susanah Barrett,
Ebenezer Marsh,
Mrs. Eben. Marsh,
Rebecca Gibson,
Betsey Hopkins,
Hannah Day,
William Wilkins,
Mrs. William Wilkins,
Patty Gibson.

1805.

Sarah Gregg.

1806.

James Wallace,
Samuel Vose—Deacon, d. 1830.

1807.

Tristom Sawyer—Dea., d. 1859.
Mrs. Mary Ann Sawyer,
Abraham McNeil,
Mary McNeil,
Robt. Duncan, 2d—Dea., d. 1859.
Mrs. Naomi Duncan,
Mrs. Samuel Vose.

1808.

Mrs. James Wallace,
Mrs. Jane Dunlap.

1809.

John Bootman,
Mrs. John Bootman,
Charles Tuttle,
Mrs. Robert Gregg,
Epes Burnham—Dea., d. 1847,
Mrs. Epes Burnham,

Robert Gregg,
Mrs. Samuel Hartwell.

1810.

Sutheric Weston, Jr.,
Mrs. Sutheric Weston, Jr.,
Willard Hartwell,
Mrs. Willard Hartwell,
George Gates,
Mrs. George Gates.

1811.

Samuel Carr,
Mrs. Samuel Carr,
Mrs. Nathaniel Griffin,
Mrs. Sarah Duncan,
John Nichols — Missionary to India.
Mrs. Jedediah Tuttle.

1812.

Mrs Alice Woodbury,
Mary Nichols,
Mrs. Isabel Duncan,
Jonathan Temple,
Mrs. Jonathan Temple,
Polly Temple,
Mrs. Phebe Worthley,
Mrs. John Allds,
Widow Wilson,
Mrs. James Nesmith., Jr.,
Mrs. Betsey McCoy,
Hannah Hopkins.

1813.

Naomi Cochrane,
Dorothy Andrews,
Mrs. James Carr, Jr.,
Noah Youngman,
Mrs. Noah Youngman,
Robt. Steel, — Deacon, d. 1867.

1814.

(None admitted.)

1815.

Josiah Hayward,
Mrs. Abigail Hayward,
Enoch Sawyer, Jr., — d. 1840.
Mrs. Lucy Sawyer,
Thomas Nesmith,
Mrs. Patty Nesmith,
Mrs. John Stuart,
Mrs. Solomon Hopkins,
Sally Tuttle,
James Wallace, Jr., — chosen Deacon—declined
Mary Christie — Missionary at Ceylon 55 years.
Mrs. Ruth Hudson,
Mrs. William P. Barker.

1816.

James Day,
Jas. Hopkins, Jr.—Dea. d. 1838.
Mrs. James Hopkins, Jr.,
Daniel Buswell,
Mrs. Daniel Buswell, d. 1869, aged 99 yrs. 10 mos.
Mrs. Isaac Saltmarsh,
Mary McCoy,
Abigail Taylor,
Mary Nesmith,
Betsey Templeton,
Parmelia Webster,
Mrs. Thomas Brown,
Sally Sawyer,
Fanny Baldwin,
Betsey Nesmith,
Mrs. Benj. Knights, Jr.,
Mrs. Hannah McCoy,

1817.

Mrs. Sarah Sawyer,
Levi Wilkins,
David A. Patch,
Mrs. Moses Dutton,
Widow Mary McCoy,
Mrs. Levi Wilkins,
Mrs. Susannah Patch,
Polly Gregg,
Betsey McIlvaine,
Thomas Buswell,
Dexter Baldwin,
Fanny Boyd,
Sally Christie,
Moses Dutton,
John Taylor, Jr.,
Mrs. Peggy Taylor,
Rev. Sylvester Cochran, graduated Dart. Coll. 1835.
Johne Tenny,
Mrs. Betsey Tenney,
Mrs. Tryphena Parmenter,
Mrs. Peggy Bell,
Mrs. Rebecca Rhodes,
Lucinda Sawyer,
Priscilla Buswell,
Mary Nesmith, 2d.,
Mrs. Zadoc Dodge,
Thomas Jameson,
Mrs. Nancy Jameson, Jr.,
Mrs. Mark Saxby.

1818.

Amos Parmenter, Deacon, d. 1865, aged 96.
John Bell, Deacon, d. 1865, aged 86.
Mrs. Andrew Taylor,
Mrs. Relief Parker,
Polly Steel,
Clarissa Cochran,
James Boutwell,
Dolly Holt,
Leynda Flint,
Thomas K. Breed,
Peter Barker,
Mrs. Sally Barker,
Alexander Carr,
John Blanchard,

Joanna George,
Olive Pratt,

Philemon Chandler,
Mrs. Hannah Carr.

1819.

Peter C. Atwood,
Mrs. Mary Atwood,
Mrs. Margaret Boutwell,
Nancy Taylor,

Caleb Blanchard,
Mrs. Caleb Blanchard,
Caleb Blanchard, Jr.,
Mrs. Ruth Blanchard.

1820.

Mrs. Joanna Cummings,
Phebe Temple,
Samuel Cummings,
Mrs. Eber Curtis,

Lettice Gregg,
Phebe Holt,
Mrs. Mary Peabody,
Mrs. Margaret Blanchard.

1821.

John McNeil,
Charles Houghton,
Mrs. Fanny Houghton,
Mrs. Charlotte Nesmith,

Mrs. Betsey Steele,
Nancy Farrington,
Mrs. Jonathan Nesmith,

1822.

Mrs. Hannah Parmenter,
Rachel McMaster,

Nancy Butman.

1823.

Mr. Joshua Atwood,
Lettice Steele,

John Duncan, Jr.,

1824.

Mrs. Ephriam Stearns,
Lucinda Rhodes,

Oliver L. Poor,
Phebe Poor.

1825.

No additions.

1826.

Daniel Farrington.
Mrs. Eleanor Farrington,
Mrs. Fanny Butler,

Abigail Pratt,
Elizabeth Poor.

1827.

Mary Vose,
Asenath Cummings,
Sally Gregg,
Achsah Gregg,
Gorham Pratt,
Ebenezer Cummings,
David Hills,
Mrs. Mehitable Hills,
Charles Gates,
Mrs. Charles Gates,
Robert Reed,
Israel Burnham, M. D.,
Joel Wilkins—Deacon, d. 1865.
Charles P. Hayward,
Giles Newton,
Mrs. Sally Newton,
Lemuel Curtice,
James Boyd — Deacon,
John Vose,
Ephriam Taylor,
Benaiah Webster,
Mrs. William Wilkins,
Mrs. Hannah Low,
Mrs. Mary Gregg,
Mrs. Daniel Holt,
Sarah L. Sawyer,
Lucy Boyd,
Wm. Little — Deacon, d. 1869.
Mrs. Abigail Little,
Francis Reed,
Mrs. Betsey Reed,
Widow Dorcas Jameson,
Isaac Baldwin,
Mrs. Sarah Baldwin,
Stephen Butterfield,
William Baldwin,
Widow Lettice Cummings,
Mrs. Polly Hutchinson,
Mrs. Robert Boyd,
Mrs. Jennett Paige,
Mrs. Amos Dodge,
Mrs. Samuel Tuttle,
Anne Curtice,
Sally Stuart,
Mrs. Mehitable Paige,
Betsey Hayward,
Isabella Nesmith,
Lucy Wilson,
Hannah Paige,
Cynthia Flint,
Widow Chloe Carr,
Mrs. Lucy Carr,
Mrs. Robert Reed,
Mrs. Lucinda Duncan,
Betsey Keyes,
John Dunlap.

1828.

Daniel McIlvaine,
Samuel Wood,—Deacon.
Anna Buck,
Rev. Hiram Bell,
Isaac Boyd,
Julianna G. Blanchard,
Jonas R. Hayward,
Lucetta Tuttle,
Alvira Wallace,
John Wallace,

Erastus Nesmith,—Deacon, Canaar, N. H.
Mark Starrett
Mrs. Jennett Wood,
Mrs. Nancy Robinson,
Minda Gregg,
Hannah Gregg,
Sarah Hills,
Elizabeth Sawyer,
Hannah Webster,
Bartlett Wallace,
John Todd,
Franklin W. Burnham,
Mary Worthley,
Mary Ann Sawyer,
Mary Tuttle.
Caroline Tenney,
Mrs. Lucy Wallace,
Patty Little,

Isaac Curtice,
Thomas Barker,

Mrs. James Walker.

Enos Webster,
Mrs. James Cochrane,
Josiah Duncan, Jr.,
Joseph S. Witherspoon,
Thomas Flint,
Mrs. Adeline Livingston,
Zenas Temple,
Mrs. Margaret Temple,
Reuben Hills,
Daniel Waldron,

Mrs. Sally Wallace,
Anna Steel,
Esther Weston,
Loisa Tuttle,
Betsey Gregg,
Fanny Webster,
Philip Averill,
Mrs. Hannah Averill,
Mrs. Stephen Butterfield,
Mrs. John Flint,
Achsah Wallace,
Rebecca Temple,
Mrs. Simeon Buck,
Mrs. Jonathan Buck,
William Pratt,
Mrs. Joanna Pratt,
John Richardson,
Mrs. Huldah Richardson.

1829.

Charles Wood.

1830.

1831.

Almira Wilson,
Sophia Hills,
Mrs. Betsey Wilkins,
David Hills, Jr.,
George Duncan,
Rodney Sawyer,
Melv'n Poor,
William Buswell,
Almeda Pratt,
Mrs. Samuel Wilson,

Philip F. Dascomb,
Moody M. Barker,
Mrs Nancy Barker,
Edmund Sawyer,
Samuel Fletcher,—Deacon.
Mrs. Anna Fletcher,
Mrs. Samuel Dunlap,
Abijah Barker,

Mrs. Woodbury Fairbanks,
Jane Temple,
Widow Mary Clark,

Thomas Thomson,—Deacon,
Imla Wright,—Deacon,

David Hardy,
Mrs. Sally Hardy.

Mrs. Moses Wilkins,
Joanna Cummings,
Sarah Barker,

Eveline P. Boyd,
Harriett Blanchard,
Sarah Cram,
Reuben Robinson,
Jane Sweetser,
Mrs. Lydia Hills,

George G. Hutchinson,
Phebe Hutchinson,
Azubah Clark,
Mrs. Samuel Pratt,
Samuel W. Abbott,
Harriet Vose,
Ruth Tenney,
Isaac Buswell,
Mrs. Julianna Vose,
Louisa Fletcher,
Enoch Sawyer,
Mrs. Thomas Nesmith,
Nancy Steel,

1832.

Nancy Clark,
Elizabeth Whiton,

1833.

Mrs. Rachel Story,
Mrs. Nancy Baldwin.

1834.

Mrs. Elizabeth Thompson,
Jane Duncan,

1835.

Mrs. Alice Cross,
Mrs. Silas Hardy.

1836.

Hannah Fletcher,
Mrs. Almira Story,
Relief Cram,
Joanna Fletcher,
Alice Carr,
Mrs. Solomon Rhodes.

1837.

Mrs. Samuel W. Abbott,
Estimate R. E. Baldwin,
James Wilder,
Mrs. Betsey Wilder.

Mrs. Mary Robinson,
Mrs. David Paige,
Hilenia C. Atherton,

Sally Ferson,
Mary Morrison,
Elizabeth Steel,
George Todd,

Dimon Twiss,
Daniel Story,—chosen Deacon, Declined.

Mrs. Harriet Twiss,
Widow Naomi Robinson,

John Smith,

John Worthley,—Deacon, in Unity.
Mrs. Polly Worthley,
Alfred Dunlap,

Mrs. Boyd Hopkins,

Harriet Brown,
Asa Bond,—Deacon,

Mrs. Maria McKeen.

Hannah Duncan,

1838.

Seneca Cummings, — Missionary to China.

1839.

Mary Bryant,
Widow Hardy,
Hannah Buckminster.

1840.

Mrs. Joseph Simonds,
Widow Lettice Spalding.

1841.

Mrs. Nancy McKeen,
Mrs. John Duncan,

1842.

Mary C. Duncan.

1843.

Mrs. John Dodge,
John Chase,
Joel Curtice.

1844.

Widow Ann Cleaves.

1845.

Mrs. Sally Bond,
Mrs. Ruth Whittemore,

1846.

1847.

Mrs. Isabella Vose.

1848.

Mrs. Achsah Wilson,
Abigail Baldwin,
Mrs. Jane Hills,
Mrs. Jane Carr,
Mrs. Fanny W. Atwood,
Phœbe Cummings.

1849.

John McIlvaine.

1850.

Jonathan E. Webster,
Mrs. Mary G. Danforth,
Mrs. Mehitable Twiss,
Mrs. John W. Tenney,
Mrs. Elmina McIlvaine,

1851.

Charles I. Wright,
Henry D. Chapin,—chosen Deacon, declined.
James Steele,
Asa Robinson,
John S. Parmenter,
Solomon Buckminster,
Noah C. Ferry,
Orlando Webster,
John Johnson,
Mrs. Susan Steele,
Mrs. Eliza Muzzey,
Mary Wright,
Mary M. Draper,
Sarah J. Tuttle,
Emeline Wallace,
Lucy J. Duncan,
Abigail M. Duncan,
John Dodge,
Mrs. Margaret Wood,
John Peabody,
Mrs. Hannah Brackett,
Mrs. George Duncan,
Mrs. Helen A. Carr,
Mrs. Nancy Worthley,
Daniel Holt,
Thomas Brown,
Josiah Todd,
Lynda Duncan,
Mrs. Thomas Brown,
Amos Dodge, Sr.,
Caleb Clark,
Joseph Davis,
Mrs. Betsey K. Buckminster.
Josiah Kendall,
Mrs. Josiah Kendall.

1852.

Martha J. Fletcher,
Widow Jane Wells,
Mrs. Thomas Thompson,
Sarah Hardy,
Moses Wilkins.

1853.

Miriam Worthley,
John Kendall,
Mrs. Christina Kendall,
Mrs. Alfrada Kendall,
Mrs. Elizabeth Wilkins,
Mrs. Maria A. Wright.

1854.

Samuel Tuttle,
Achsah Richardson,
Mrs. Mary Foster,
Mrs. Sarah J. Bates.

1855.

Jeremiah Stickney,
Jœl Wilson,
Mrs. Polly Wilson.

1856.

Charles Gates,
Mrs. Elizabeth C. Gates,
Mary Clark,
Mrs. Vashti Pattee,
Mrs. Lydia S. Griffin,
Mrs. Mehitable Dodge,
Mrs. Daniel Cooledge,
Hannah Clark,
Mrs. Sarah A. Cleaves,
Mrs. Mary A. Stacy.

1857.

Mrs. Rebecca Taylor,
Mrs. Clarinda H. Wyman.

1858.

Francis M. Shattuck, Deacon,
Mrs. Elmira Shattuck,
Morris Christie, M. D..
Giles Newton,
Gilman H. Cleaves,
Miles C. Barker,
Luther Cleaves,
Martha J. Cooledge,
Samuel G. Newton.

1859.

Sarah J. Carr,
Mrs. Hiram Eaton,
George C. Chapin.

1860.

Abigail Coolidge,
Sarah Coolidge,
Caroline E. Duncan,
Achsah B. Preston,
Abby Whiton.

Geraldine S. Kennedy,
Mary C. Whitmore,
Lizzie S. Tenney,
Mrs. Hiram Story,

Laura Shattuck,
Charlotte Cleaves,

Pamelia J. Jackson,
Lucy A. Tuttle,
N. W. C. Jameson,

Mrs. Hannah E. Foster,
Mrs. Morris Christie,
Mrs. William N. Tuttle,
Mrs. A. R. C. Pike,
Prof. James E. Vose,
Jason K. Webster.
Enoch C. Paige, Deacon,
Joshua B. Estey,
Harris B. Newman, Deacon,
Charles D. Sawyer,
John E. Hastings, Deacon,

Mrs. Elizabeth Burnham,
Horace B. Tuttle,

Martha J. Shattuck,
Mary E. Holt,

Mrs. Ann E. Drake.

Mrs. Nancy B. Nay,

1861.

Mrs. Roxanna Dustin,
Hiram Story,
Mary M. Whitney.

1862.

Mary M. Dodge.

1863.

Mrs. Mary J. Jameson,
Mrs. Leander Smith.

1864.

Mrs. Mary Christie,
Mrs. Aurelia Vose,
Mrs. Martha A. Sawyer,
Lizzie R. Robinson,
Hannah R. Cree,
Charles H. Eaton,
Emily M. Pike,
Susan S. Carr,
Mrs. Mary B. Newman,
Sarah M. Carr.

1865.

Mrs. Mary J. Barker.

1866.

Mrs. Ira Cochran.

1867.

1868.

Mrs. Sarah Duncan,

Benjamin R. Cree,
Mrs. Betsey Duncan,

Edward D. Putney, Deacon,
Mrs. Abby M. Carr,
Lucretia M. Robinson,
Alma F. Shattuck,
Jenny M. Ferry,

Mrs. Margaret J. Grace,
Mrs. Lydia Fairfield,
John E. Tenney,

Mrs. Almira Story,
Mrs. Wallace Story,
James W. Perkins,
Mrs. J. W. Perkins,
James C. Richardson,
Mrs. J. C. Richardson,
Levi M. Curtis,
Otis Pike,
Willie J. Newman,
Willie B. Weeks,
George H. Hutchinson,
John L. Bullard,
Edwin T. Worthley,
James C. Hopkins,
Horace Ferry,
George C. Wilson,
Fred. C. Parmenter,
Anna Belle Jameson,
Myra McIlvin,
Ruth A. Fairfield,
Mrs. Harriet E. Paige,
Rosa L. Bullard.

1869.

Mrs. Angeline Putney,
Ambrose Story,
Mrs. Augusta Carr,
Mrs. Lilla C. Cochrane,
Rev. W. R. Cochrane.

1870.

Abbie Wilson,
Abilene Conant,
Mrs. Ruth E. Parmenter.

1871.

Clara L. Bass,
Lizzie J. Huntley,
Arthur L. Smith,
Mrs. Rispah Huntington,
Mrs. Roxey Swett,
Mrs. M. A. Conn,
Mrs. Abbey Butterfield,
Mrs. Eliza G. Clement,
Helen A. Newman,
Kate Dodge,
Carrie E. Jameson,
Mary L. Newman,
Laura Case,
Helen F. Hart,
Clara E. Whitney,
Almus T. Rogers,
Henry A. Rogers,
Charles I. Hutchinson,
J. Newton Wilkins,
Mrs. Josie Clement,

Abbey Cooledge,
Ella Pike,
Kate Preston,
Lucien W. Putney,

John A. Bryer,
Mrs. Deemie E. Bryer,
George H. Rogers,
John D. Hutchinson,
Clarrie Pike,
Mrs. Sara Perry,
Mrs. Eliza M. Paige,
Mrs. Sarah K. Hills,

Kate J. Presby,
Sina Carr,
Mrs. Mary N. Vose,
William S. Foster,
William S. Hutchinson,

George F. Perry,
Louisa E. Richardson,
George W. Shaw,
Chandler B. Boutwell,
Celia Carr,
Lewis Green,

John B. Perkins,
Martin Swett,
Lizzie J. Stacy,
Florence L. Newton,
Mary E. Conn,
Martha E. Conn,
Mrs. Morris Holman,
Clark Hopkins,

Mrs. Martha J. Chapin,
Sarah A. Wright,
Mrs. Harriet J. Wood,

1872.

William R. Carr,
Mrs Jane B. White,
John G. Flint,
Mrs. Marietta Wilkins,
Mary R. Atwood,
J. Grosvenor Wilkins,
Mrs. Mary E. Wilkins,
Mark Wilkins.

1873.

Mrs. Mary F. Bryer,
Mrs. Lucy A. Curtis,
James Wood,
Mrs. James Wood,
Mrs. Eliza A. Conant,

1874.

Charles F. Holt,
Mrs. Emeline W. Holt,
Mrs. Augusta Collier,
Ida L. McIlvin,
Mrs. Asenath Green.

1875.

Lucy A. Carr,
D. Parker Bryer,
Rev. Morris Holman,
Sadie M. Holman,
Lynda E. Hutchinson,
Mrs. Betsey H. Twiss.
Mrs. Lucinda Wilkins.

1876.

Hiram Griffin,
Mrs. Fannie B. Buckminster,
Mary E. Newton,
Clara A. Conn,
Nathan C. Jameson,
Mrs. Idabel B. Jameson,
Samuel Gove,
Mrs. Harriett N. Gove,
Mrs. Granville Duncan,
Cummings E. Hills,
Mrs. C. E. Hills,
Mrs. Eben Bass,
L. Helen Kimball,
Mary A. McIlvin,
Willis A. Barker,
Abi L. McIlvin,
Josie N. Whitney,
Jennie F. Senter,
Junia E. Barker,
John F. Wilson,
Charles H. Griffin,
Joshua C. Atwood,
David W. Boutelle,
William N. Conn,

George P. Little,
Helen M. Curtis,
Mary F. Case,
Mrs. Louisa A. Barrett,
Mrs. Almeda M. Little,
Mary A. Jameson,
Mrs. Nancy Jameson,
Levi Barrett,
Willie N. Swett,
Albert E. Whiteley,
Charles H. Chapin,
Henry M. Barker,
Elijah Kimball,
Mrs. Carolina S. Kimball,
Eliza A. Kimball,
Mrs. Edward Whiteley,
Mary E. Whitely,
Nellie M. Whiteley,
Nathaniel B. Herrick,
Mrs. Elvira Herrick,
Margaret J. Wood,
Mrs. Elizabeth Atwood,
Mrs. Pamelia M. Barker,
Mrs. John Emery.

1877.

George H. Wilkins,
Mary A. Cochrane,
George F. Gove,
Edward A. Cummings,

Nellie E. Barrett,
Frank Clement,
Mrs. Emily B. Clement.

Members of the Session of the Presbyterian Church, Antrim.

No.	Name.	Year of Choice.	Year of Death.
1.	James Aiken,	1788,	1817.
2.	Isaac Cochran,	1788,	1825.
3.	Jonathan Nesmith,	1788,	1845.
4.	John Duncan,	1800,	1823.
5.	John Alexander,	1800,	1812.
6.	James Nesmith,	1800,	1845.
7.	Arthur Nesmith,	1800,	1823.
8.	Sutheric Weston,	1800,	1831.
9.	Daniel Nichols,	1800,	1812.
10.	Barachias Holt,	1800,	1846.
11.	Joseph Boyd,	1800,	1816.
12.	James Carr,	1800,	1834.
13.	Samuel Vose,	1816,	1830.
14.	Tristram Sawyer,	1816,	1859.
15.	Josiah Duncan,	1816,	1833.
16.	John Taylor,	1816,	not known.
17.	Epps Burnham,	1816,	1847.
18.	John Bell,	1825,	1865.
19.	Amos Parmenter,	1825,	1865.
20.	Robert Steel,	1825,	1867.
21.	Robert Duncan,	1825,	1859.
22.	William Little,	1831,	1869.
23.	Joel Wilkins,	1831,	1865.
24.	Samuel Fletcher,	1835,	1845.
25.	James Hopkins,	1835,	1838.
26.	Samuel Wood,	1852,	1876.
27.	Asa Bond,	1852,	1865.
28.	Imla Wright,	1860.	
29.	James Boyd,	1860.	
30.	Thomas Thompson,	1860.	
31.	Francis M. Shattuck,	1866,	1876.
32.	Harris B. Newman,	1870,	1876.
33.	John E. Hastings,	1870.	
34.	Edward D. Putney,	1870.	
35.	Enoch C. Paige,	1876.	

THE SUNDAY SCHOOL.

From the first settlement of the town, the catechism was carefully taught in family and school. As early as 1810, Mr Whiton gave out slips of paper to all the people, with questions written on them to be answered with Bible texts. Some of these are now extant. Mr. Whiton held for some years this kind of a Sunday School in the original center school house, then standing just below the old church on the hill. A few of those scholars are now living and well remember it. They came from all parts of this large town — almost always on foot — and met promptly at nine o'clock in the morning. Where would that interesting hour find some of us now?

The first formal organization of a Sabbath School among us seems to have been in 1821. Dea. Robert Duncan, then a young man, was the first superintendent, and the district school teachers were the Sabbath School teachers, each teacher probably taking those scholars which belonged to her own district. This school for some time embraced only the younger portion of the congrega-

tion. Some of the older ones doubted the expediency of it; some thought it was of no account any way and would soon die out; some thought it would do to keep the *children still*, so the older people left it to occupy the meeting house, and *they* went over to Mr. Christie's hotel to have the Bible class. Mr. Whiton would stay long enough to offer prayer for the little ones and then follow the mature folks over to the tavern.

Among those who were active in that first Sabbath School may be mentioned Deacon Robert Duncan, Dea. Robert Steel, the Nesmith girls, "Long Mary" and "Short Mary," Mary Worthley, Betsey McIlvaine, James Hopkins, Jr., and some others. They had no singing to speak of for many years, the Sabbath School library was also unknown to them then. No doubt their school would seem intolerably dull to those who have all the appliances and entertainments of the present day, but they knew a great deal more about God's truth than children do now.

The superintendents of the school, so far as can be ascertained, were these: Robert Duncan, Robert Steel, Imla Wright, Epps Burnham, James Hopkins, Jr., Samuel Fletcher, Benj. F. Wallace, James Boyd, Joel Wilkins, Asa Bond (1853), Rev. John H. Bates, Rev. Royal Parkinson, N. W. C. Jameson, James E. Vose, Francis M. Shattuck,

Edward D. Putney, Dr. J. R. Kimball, James W. Perkins, Gilman H. Cleaves, and Dr. Morris Christie, (1877). Most of these have served several years, and faithful teachers have never been wanting. The school has a membership of more than two hundred.

MEMBERSHIP OF THE CHURCH,

JUNE 7, 1877.

Betsey McIlvaine,
Mary Peabody,
Rachel McMaster,
John Duncan,
Mrs. Sally Newton,
James Boyd,
Mrs. Lucinda Duncan,
Minda Gregg,
Hannah Gregg,
Mary Worthley,
Thomas Flint,
Edmund Sawyer,
Mrs. Anna Fletcher,
David Hills,
Rodney Sawyer,
Enoch Sawyer,
Nancy Steel,
Thomas Thompson,
Imla Wright,
Eveline P. Boyd.
Alice Carr,
George G. Hutchinson,
Mrs. Mary Robinson,
Daniel Story,
Mrs. John Duncan,
Mary C. Duncan,
John Worthley,
Mrs. John Dodge,
Mrs. Sally Bond,
Mrs Ruth Whittemore,
Mrs. Jane Hills,
Mrs. Jane Carr,
John McIlvaine,
Mrs. Elmina McIlvaine,
Henry D. Chapin,
Noah C. Ferry,
Mary Wright,
Emeline Wallace,
Lucy J. Duncan,
Mrs. Margaret Wood,
Mrs. Helen A. Carr,
Mrs. Nancy Worthley,
Thomas Brown,
Josiah D. Todd,
Lynda Duncan,
Mrs. Josiah Kendall,
Mrs. Thomas Thompson,
Miriam Worthley,
Mrs. Mary Foster,
Mary Clark,
Mrs Lydia S. Griffin,
Mrs. Mehitable Dodge,
Mrs. Daniel Cooledge,
Mrs Mary A. Stacy,
Mrs. Elmira Shattuck,
Morris Christie,
Gilman H. Cleaves,
Martha J. Cooledge,

Samuel G. Newton,
Mrs. Hiram Eaton,
Abigail Cooledge,
Caroline E. Duncan,
Mrs. Achsah B. Preston,
Mrs. Mary P. Cooledge,
Mary C. Whittemore,
Lizzie S. Tenney,
Mrs. Roxanna Dustin,
Mary M. Whitney,
Laura Shattuck,
Charlotte Cleaves,
Mrs. Pamelia J. Jackson,
Nathan W. C. Jameson,
Mrs. Mary J. Jameson,
Mrs. Leander Smith,
Mrs. Hannah E. Foster,
Mrs. Morris Christie,
Mrs. William N. Tuttle,
Mrs. A. R. C. Pike,
Enoch C. Paige,
Charles D. Sawyer,
John E. Hastings,
Mrs. Mary Christie,
Mrs. Aurelia Vose,
Mrs. Martha A. Sawyer,
Lizzie R. Robinson,
Hannah R. Cree,
Charles H. Eaton,
Emily M. Pike,
Susan S. Carr,
Mrs. Mary B. Newman,
Sarah M. Carr,
Mrs. Elizabeth Burnham,
Horace B. Tuttle,
Mrs. Mary J. Barker,

Martha J. Shattuck,
Mary E. Holt,
Mrs. Ann E. Drake,
Mrs. Nancy B. Nay,
Mrs. Harriet E. Paige,
Rosa L. Bullard,
Edward D. Putney,
Mrs. Abby W. Carr,
Lucretia M. Robinson,
Alma F. Shattuck,
Jennie M. Ferry,
Mrs. Angeline Putney,
Mrs. Augusta Carr,
Mrs. Lilla C. Cochrane,
Warren R. Cochrane,
Mrs. Margaret J. Grace,
Mrs. Lydia Fairfield,
John E. Tenney,
Abbie Wilson,
Abilene Conant,
Mrs. Ruth E. Parmenter,
Mrs. Wallace Story,
James W. Perkins,
Mrs. J. W. Perkins,
James C. Richardson,
Mrs. J. C. Richardson,
Levi M. Curtis,
Otis Pike,
Willie J. Newman,
Henry Hutchinson,
John L. Bullard,
Edwin T. Worthley,
James C. Hopkins,
Horace Ferry,
George C. Wilson,
Fred C. Parmenter,

Myra McIlvaine,
Abby Cooledge,
Ella Pike,
Kate Preston,
Lucien W. Putney.
Clara L. Bass,
Lizzie J Huntley,
Arthur L. Smith,
Mrs. Abby Butterfield,
Mrs. Eliza G. Clement,
Helen A. Newman,
Kate Dodge,
Caroline E. Jameson,
Mary L. Newman,
Laura Case,
Helen F. Hart,
Clara E. Whitney,
Almus T. Rogers,
Henry A. Rogers,
Charles Hutchinson,
J. Newton Wilkins,
Mrs. Josie Clement,
Mrs. Martha J. Chapin,
George W. Shaw,
Chandler B. Boutwell,
Celia Carr,
Lewis Green,
Mrs. Asenath Green,
Charles F. Holt,
Mrs. Emeline W. Holt,
Mrs. Augusta Collier,
John B. Perkins,
Martin Swett,
Lizzie J. Stacy,
Florence L. Newton,
Mary E. Conn,

Mrs. Morris Holman,
Clark Hopkins,
Lucy A. Carr,
D. Parker Bryer,
Morris Holman,
Sadie M. Holman,
Lynda E. Hutchinson,
Mrs. Betsey H. Twiss,
Mrs. Lucinda Wilkins,
Hiram Griffin,
Mrs. Fannie B. Buckminster,
Sarah A. Wright,
John A. Bryer,
Mrs. Deemie E. Bryer,
John D. Hutchinson,
Clarrie Pike,
Mrs. Sara Perry,
Mrs. Eliza M. Paige,
Mrs. Sarah K. Hills,
William R. Carr,
John G. Flint,
Mrs. Marietta Wilkins,
Mary R. Atwood,
J. Grosvenor Wilkins,
Mrs. Mary E. Wilkins,
Kate J. Presby,
Sina Carr,
William S. Hutchinson,
Mrs. Mary F. Bryer,
Mrs. Lucy A. Curtis.
James Wood,
Mrs. James Wood,
Mrs. Eliza A. Conant,
George F. Perry,
Louisa E. Richardson,
Mary E. Newton,

Clara A. Conn,
Nathan C. Jameson,
Mrs. Idabel B. Jameson,
Samuel Gove,
Mrs. Harriet N. Gove,
Mrs. Granville Duncan,
Cummings E. Hills,
Mrs. C. E. Hills,
Mrs. Eben Bass,
L. Helen Kimball,
Mary A. McIlvaine,
Willis A. Barker,
Abi L. McIlvaine,
Josie N. Whitney,
Jennie F. Senter,
Junia E. Barker,
John F. Wilson,
Charles H. Griffin,
Joshua C. Atwood,
David W. Boutelle,
William M. Conn,
George P. Little,
Helen M. Curtis,
Mary F. Case,
Mrs. Louisa A. Barrett,
Mrs. Almeda M. Little,
Mary A. Jameson,
Mrs. Nancy J. Jameson,
Levi Barrett,
Willie N. Swett,
Charles H. Chapin,
Albert E. Whiteley,
Henry M. Barker,
Elijah Kimball,
Mrs. Caroline S. Kimball,
Eliza A. Kimball,
Mrs. Edward Whiteley,
Mary E. Whiteley,
Nellie M. Whiteley,
Nathaniel B. Herrick,
Mrs. Elvira Herrick,
Margaret J. Wood,
Mrs. Elizabeth Atwood,
Mrs. Pamelia M. Barker,
Mrs. John Emery,
George H. Wilkins,
Mary A. Cochrane,
George F. Gove,
Edward A. Cummings,
Nellie E. Barrett,
Frank Clement,
Mrs. Emily B. Clement.

Two hundred and fifty-four.

PRESENT OFFICERS OF THE CHURCH.

PASTOR:

REV. WARREN R. COCHRANE.

DEACONS:

James Boyd,
Imla Wright,
Thomas Thompson,
John E. Hastings,
Edward D. Putney,
Enoch C. Paige.

June 7, 1877.

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